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The author has been known for many years as a writer on literary and philosophical subjects. He is the president of the Colombian Academy and one of the ablest South American writers.

His "Metafísica" is a clear, attractive, and methodical exposition of the principles of scholasticism. It is, however, to another factor that its significance is chiefly due. More, perhaps, than any other similar work, Dr. Carrasquilla's "Metafísica" illustrates the tendency of the most recent neo-scholastic school to examine all modern scientific and philosophical theories in the light of the scholastic principles. This tendency, as is well known, originated with the "Institut Supérieur de Philosophie" of Louvain. Whereas the first promoters of the neo-scholastic revival had limited themselves to a cold exposition of the philosophy of St. Thomas Aquinas, neglecting modern theories to such an extent that Cornoldi had not feared to call modern philosophy "the pathology of human reason," Cardinal Mercier and all the Louvain professors insisted more and more upon the necessity of a radical change of attitude. It is this change of attitude that Dr. Carrasquilla's work most perfectly illustrates. All modern philosophical systems are familiar to the author. The theories of James and Dewey are exposed and criticized. The "*philosophie nouvelle*" of Bergson and Le Roy is the occasion of interesting discussions (pp. 208, 269).

No less familiar is the author with science. In a chapter dealing with the scholastic theory of matter and form, he takes up the subject of radioactivity and discusses in the most able manner the nature and properties of the electrons, and the various theories to which their existence has given rise (pp. 170-171). Further on, in a chapter dealing with life and living organisms (pp. 179 ff.), we find an exposition of the nature and properties of the cell, which could easily find a place in a text-book of embryology. No doubt the author is right when he asserts that "if a young man who has learned the philosophy of St. Thomas becomes a materialist when he later studies medicine, he can not adduce ignorance as an excuse, nor blame his teachers of philosophy" (p. 7).

Dr. Carrasquilla's work ought to be read by all those who are interested in the neo-scholastic revival. With regard to the value of the work as a text-book, I will limit myself to quoting the following lines from the eminent South American educator, Martín Restrepo Mejía: "Better text-books on the subject could perhaps be written; but, at present, there does not exist in Spanish any text-book which surpasses it in exactness, precision, and clearness, which are the supreme qualities in a didactic work."

J. L. PERRIER.

BROOKLYN.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. February, 1915. *Les sciences morales et sociales et la biologie humaine* (pp. 97-136): DR. GRASSET.—"Human Biology—which ought to be as essentially distinguished from animal biology as the latter is from plant biology—affords to the moral and

social sciences a base and a point of departure, which general biology . . . is incapable of giving them." *Le langage musical* (pp. 137-158): L. DAURIAC.—The content of musical language is the interior affective life. It interprets this life, but the interpretation may fit a plurality of texts. Music is thus "adjectival," and the "substantive" (images) called up by music varies with circumstances and with persons. The sensory quality of a given piece of music defines a "zone of correspondence," from which arise associations, varying in denotation, but similar in emotional connotation. *Sur le formation du complexe érotique dans le sentiment amoureux* (pp. 159-179); KOSTYLEFF.—The erotic complex is not fixated about an "ideal image of man or woman," nor does it necessarily comprise an individual image or a collection of individual traits. *Revue critique*. A. Lynch, *Psychology, a New System*: DUGAS. *Analyses et comptes rendus*. Zino Zini, *La doppia maschera dell' universo*. *Filosofia del tempo e dello spazio*: P. Giuseppe Rensi, *Le antinomie dello spirito*: J. SEGOND. Noel Vesper, *Anticipations d'une morale du risque*: L. DUGAS. Ludovico Limentani, *La morale della simpatia*: A. JOUSSAIN. E. Juvalta, *Il vecchio e il nuovo problema della morale*: RAYMOND MEUNIER. *Notices bibliographiques*. *Revue des périodiques étrangers*.

REVUE PHILOSOPHIQUE. March, 1915. *La dialectique du coeur* (pp. 209-230): J. SEGOND.—"Intelligence is not the paradoxical creation of a power divested of needs and unacquainted with conscience and desire. Intelligence should grow from intuition that is confused and is desirous of clarity, in order to permit the soul to discern the forms of its movement, and to realize, by this awareness of that which it outlines, the superior modes of its evolution." *L'originalité et l'universalité dans l'art* (pp. 231-260): A. JOUSSAIN.—Every esthetic emotion presupposes a subjacent desire. "The esthetic sentiment grows . . . from the sympathy that we experience for things, a sympathy in virtue of which we identify ourselves in some manner with the contemplated object." "The esthetic sentiment is not a form of desire, but one may define it . . . as love aroused in us by the objectivation of the desirable, although it may be rather the joy which results from this love." Experience (knowledge) is necessary for the comprehension of a work of art. The extension of knowledge presupposes the extension of sympathy. The originality of the artist is the stronger the stronger is his power of sympathy. The relation of genius to its milieu involves the operation of the racial genius (instinct and aptitudes) through the individual, and the spiritual assimilation by genius of the physical and social milieu. The action of the milieu is a function of the individuality of the artist. Genius is the affirmation of the will when individualized to the highest point, and it is this powerful individuality that the work of art materializes. Genius does not presuppose the negation of the will to live, but implies, on the contrary, its enlargement. *La manie de la lecture* (pp. 260-280): OSSIP-LOURIÉ.—A study of the morbid effects of the mania for reading. *Revue critique*. Frazer, *Les Bien faits de la Superstition*: F. PAULHAN. *Analyses et comptes rendus*. Rudolph Eucken, *Zur Sammlung der Geister*: I. BENRUBI. Eugène Osty, *Lucidité et intuition*: RAYMOND MEUNIER.

Proceedings of the American Society for Psychical Research. Vol. VIII., No. 4. New York: American Society for Psychical Research. 1914. \$4.00.

Woods, James Haughton. *The Yoga-System of Patañjali: Or the Ancient Hindu Doctrine of Concentration of Mind.* Tr. from the original Sanskrit. Harvard Oriental Series, edited with the cooperation of various scholars, by Charles Rockwell Lyman, Volume XVII. Cambridge: University Press. 1914. Pp. xli + 381.

NOTES AND NEWS

IN printing Professor Ralph S. Lillie's article, "What is Purposive and Intelligent Behavior from the Physiological Point of View?", which appeared in the last issue of this JOURNAL, a line was omitted. On page 606, lines 11 to 13 should read as follows: "a certain metabolic or formative routine in the organism, involving the construction of specially resistant germs in some cases, of appropriately reacting nervous and muscular mechanisms in others." On page 610, the third line from the top, the word "world" should be substituted for "word."

THE Aristotelian Society began its session on November 1. The subject of the inaugural address by the president, Dr. H. Wildon Carr, was "The Moment of Experience." On December 6 Lord Haldane will read a paper on "Progress in Philosophical Research." The session will include two symposia, one on "Recognition and Memory" and one on "The Theory of the State." To the latter Mr. Bertrand Russell, Mr. DeLisle Burns, Mr. Sidney Ball, and Mr. G. D. H. Cole will contribute.

THE Section of Anthropology and Psychology of the New York Academy of Sciences met in conjunction with the American Ethnological Society at the American Museum of Natural History on October 25. Professor M. H. Saville gave an illustrated lecture on "Field Activities of the Museum of the American Indians, 1915."

AT the Carnegie Institute of Technology the following appointments have recently been made: J. B. Miner, of the University of Minnesota, assistant professor of psychology; L. L. Thurston, of the University of Chicago, and Margaret L. Free, of Bryn Mawr College, assistants in psychology.

PROFESSOR M. E. HAGGERTY, of the University of Indiana, has been granted a year's leave of absence and is filling the post of professor of educational psychology at the University of Minnesota.

PROFESSOR MADISON BENTLEY, of the University of Illinois, has been elected to the Editorial Board of the *Psychological Review* Publications. Professor Bentley will be responsible for the *Psychological Index*.

DR. HENRY J. WATT, lecturer in psychology at the University of Glasgow, who has been interned in Germany since the beginning of the war, has been allowed to return home.